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VOL. XXIV, No. 4

MONDAY, OCTOBER 27, 1930

WHOLE No. 641

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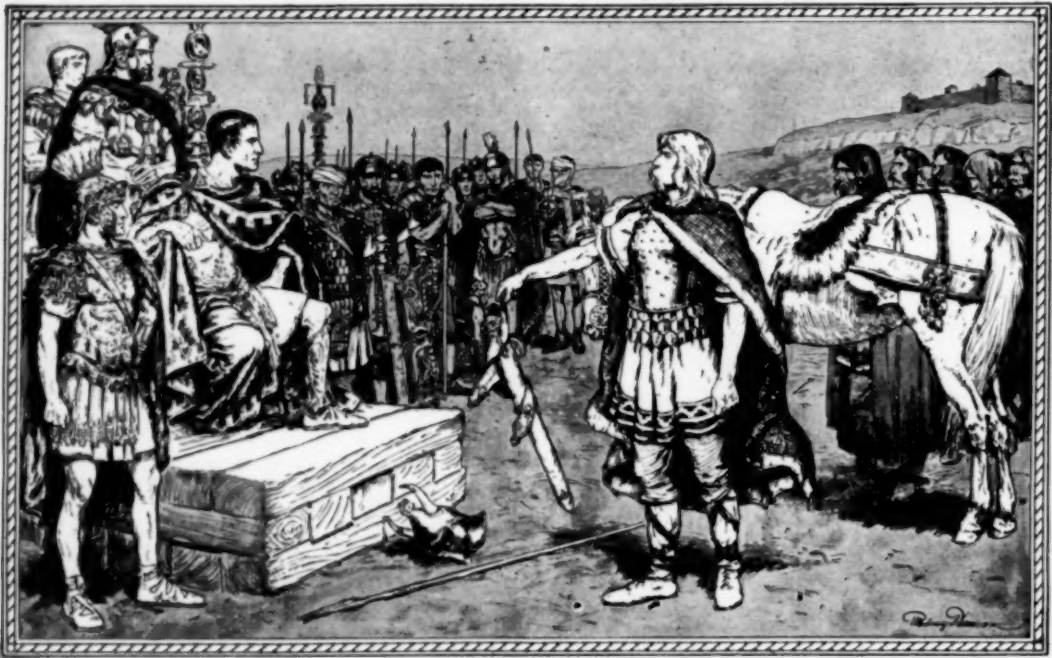
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GREEK AND ROMAN WEATHER LORE OF WINDS

(Concluded from page 24)

ASTROLOGY AND ASTRO-METEOROLOGY

It is a cardinal principle of ancient superstition that changes in the phases or conditions of heavenly bodies bring changes upon earth, among which are included the vagaries of the weather. The Chaldeans held that planets by their rising and setting and sometimes by their colors foreshadowed, among other things, great winds (hurricanes?), tempestuous rains, and droughts²⁹⁷. At the beginning of every year Indian philosophers predicted droughts, winds, and rain²⁹⁸, though we are not told that heavenly bodies were observed by them. Among the Romans the planet Mars had a reputation for abounding in winds and fitful flashes of lightning²⁹⁹. Plutarch tells how the quenching of heavenly bodies that looked like fire caused unusually violent winds³⁰⁰.

There is extant a systematic prediction of the kinds of weather that will ensue when Jupiter is in each 'house' of the zodiac³⁰¹. I give as a sample the influence of Jupiter in Gemini in the 'house' of Hermes. The prevailing winds will be Notus and Liba. The winter will begin windy, change to temperate in the middle, and become frosty and windy at the end. The spring will be mild, with light rains. The summer will be temperate on account of the brisk blowing of the etesian winds for a long time. In the fall there will be damaging hail³⁰².

With the confidence and assurance of a modern almanac Eudoxius (Eudoxus?) made a twelve-year weather calendar in which he predicted, sometimes for the entire year, the general type of weather that one was to expect. He based his forecasts upon the presence of the moon in the various signs of the zodiac on the fourteenth of June and the twentieth of July³⁰³. If, for instance, the moon be found in Gemini on the twentieth of July, Lips will dominate the year, though other winds will mingle with it. The winter will start damp and windy, change to temperate in the middle, and end frosty and windy. During the next summer etesian winds will blow³⁰⁴.

Among the changes of weather that are listed in various star-catalogues as attending the rising and the setting of stars the wind receives much prominence³⁰⁵.

²⁹⁷Diodorus 2.30.4-5. ²⁹⁸*Ibidem*, 2.40.2.

²⁹⁹Lucan 10.206. ³⁰⁰Plutarch, Lysander 12.7.

³⁰¹Geoponica 1.12. ³⁰²*Ibidem*, 1.12.12-17.

³⁰³Catalogus Codicum Astrologorum Graecorum, 7.183-187. On page 182 the opinion is expressed that 'Eudoxius' is the same as Eudoxus of Cnidos.

³⁰⁴*Ibidem*, 183-184. Astrological lore of the winds is to be found in the same volume, on pages 156, 158, 159, 160, 165, 166. Other volumes in this publication give still other lore of the winds, chiefly in connection with thunder-calendars. I have listed some astrological weather lore in THE CLASSICAL WEEKLY 20.46-47, 22.30, 36.

³⁰⁵See, for example, Gemini Elementa Astronomiae, edited by Carolus Manitius, 210-233 (Leipzig, Teubner, 1898); Claudii Ptolemaei Opera Quae Extant Omnia, Opera Astronomica Minora, edited by J. L. Heiberg, 2.1-67 (Leipzig, Teubner, 1907).

A great deal of this material is conveniently collected and arranged in composite star-calendars in Daremberg et Saglio, Dictionnaire des Antiquités Grecques et Romaines (s. v. Calendarium, Volume 1, Part 2, 836-849). An important reference for this section of my paper is Julius Röhr, Beiträge zur Antiken Astro-meteorologie, Philologus 83 (1928), 259-305.

THE HUMAN BAROMETER

Winds may bring pleasure and prosperity or they may cause discomfort and even adversity. The ideal living conditions supposed to exist in the Islands of the Blest off the coast of Spain were attributed in no small measure to beneficent winds laden with dew³⁰⁶. One may compare with this the salutary effects produced by a wind in the western part of North America, the chinook, which has been described³⁰⁷ as "an ever-welcome guest, whose coming is indicative of good, and whose absence would be a momentous evil".

Theophrastus³⁰⁸ notes that we are responsive to changing conditions of the atmosphere and that they make themselves felt in advance of the winds they portend.

Swelling of the feet indicated to a Greek a change to a south wind or, sometimes, a hurricane. A shooting pain in the right foot might signify the same thing³⁰⁹. Some of Joseph C. Lincoln's characters were even better barometers than were the Greeks. One of them, who was taken to sea because of his ability to forecast the weather, was reluctant to admit that humble things like bones provided him with second weather sight. When he was pressed to tell what particular bones gave him his clues he replied³¹⁰:

Why, my laig bones mostly. If a no'theaster's comin' my right laig sort of aches, and if it's a sou'-easter it'll fetch me in the left one. Then there's other——

An unsympathetic roar of laughter interrupted him. A few days later the captain disdainfully informed him of a Government prediction of a gale. The seer remonstrated³¹¹:

... "Now, Cap'n Ez," he protested in an aggrieved tone, "ain't I been tryin' to git at you or Brad for four days or more? I know there was a blow comin'. She's come a-bilin', too. And I don't need no specs nuther."

One of Lincoln's short stories, The South Shore Weather Bureau³¹², is based on similar ability of another seer:

"Wall," draws Beriah, "now to-day looks fine and clear, don't it? But last night my left elbow had

³⁰⁶Plutarch, Sertorius 8.2-3. See also Odyssey 4.566-567.

³⁰⁷A. T. Burrows, The Chinook Winds, Journal of Geography 2 (1903), 136. <For the Chinook Wind see also above, page 19, column 2. C. K.>

³⁰⁸De Ventis 6.35. ³⁰⁹Th., De Signis 30.

³¹⁰Joseph C. Lincoln, Partners of the Tide, 311-312 (New York, A. L. Burt Co., 1905).

³¹¹*Ibidem*, 376.

³¹²Pages 55-73 of Cape Cod Stories (New York, A. L. Burt Co., 1907). The quotation will be found on page 59.

rheumatiz in it, and this morning my bones ache, and my right toe-joint is sore, so I know we'll have an easterly wind and rain this evening. If it had been my left toe, why —"

In *Scarlet Sister Mary* 299³¹², the observation is made that "Worry-ation makes a misery worse dan east rain an' wind".

Samuel Butler is worth quoting on this aspect of weather lore³¹³:

For as old sinners have all points
O' th' compass in their bones and joints,
Can by their pangs and aches find
All turns and changes of the wind;
And better than by Napier's bones,
Feel in their own the age of moons....

The ill effects of the south wind upon the human body are frequently noted. Theophrastus says that, during the prevalence of this wind, men felt more sluggish and less efficient, but the north wind made them energetic³¹⁴. Again, the south wind brought fevers³¹⁵ and affected the health in other ways³¹⁷.

The wind should be taken into account in town-planning. Examples of what not to do were numerous.

For example, Mytilene in the island of Lesbos is a town built with magnificence and good taste, but its position shows a lack of foresight. In that community when the wind is south, the people fall ill; when it is northwest, it sets them coughing; with a north wind they do indeed recover but cannot stand about in the alleys and streets, owing to the severe cold³¹⁸.

Similar reactions to the weather are still being felt³¹⁹:

Giordani felt storms coming four days in advance; Diderot said, 'It seems to me that I go crazy when the wind blows violently.' Maine de Biran said, 'In bad weather my mind and my will are not the same as when it is fine.' Alfieri wrote, 'I am like a barometer; I have always experienced, more or less, a greater ease of composition according to the atmospheric pressure; absolute stupidity when the great winds of the solstices and the equinoxes are blowing, an infinitely less penetration in the evening than in the morning.'

The comments of the ancients about the depressing effects of winds from across the Mediterranean will be borne out by anyone who has visited the classical lands in summer. Captain Smyth³²⁰ thus describes the sirocco as felt in Sicily:

The sirocco generally continues three or four days, during which period such is its influence, that wine cannot be fined³²¹, or meat effectually salted; oil paint, laid on whilst it continues, will seldom harden, but dough can be raised with half the usual quantity of leaven, and though blighting in its general effects in summer, it is favourable to the growth of several useful plants in winter. This wind is peculiarly disagreeable at Palermo, a city situated in a plain in the north-west part of the island, surrounded on the land side by

mountains, which collect the solar rays as if to a focus. Although inured to the heat of the East and West Indies, and the sands of Arabia and Africa, I always felt, during a sirocco, more incommoded by an oppressive dejection and lassitude than in those countries. At such times the streets are silent and deserted, for the natives can scarcely be prevailed on to move out while it lasts³²², and they carefully close every window and door of their houses, to exclude it.

The effects of the norther, a wind in the western part of our own country, are thus pictured³²³:

Human beings suffer from nervousness and headaches and become irritable and impatient. It is said that in the early days in California if a murder or any personal violence resulted from a quarrel which occurred during a norther that fact was taken into account as an extenuating circumstance. During a norther cattle are restless and cows are reported to give less milk than usual.

Captain Wm. H. Smyth's description³²⁴ of the rôle of the winds in Sicilian weather is both pertinent to classical study and interesting:

Whilst the sun is in the northern signs, the sky, although it seldom assumes the deep blue tint of the tropics, is, nevertheless, beautifully clear and serene; but after the autumnal equinox, the winds become boisterous, and the atmosphere hazy and dense; the dews and fogs increase, particularly on the coasts, and the rain falls in frequent and heavy showers.

In summer it is generally calm early in the morning, but a breeze springs up about nine or ten o'clock, freshens until two or three, and gradually subsides again into a calm towards evening. The winds are variable both in their force and their direction. The most prevalent are the northerly and westerly, which are dry and salubrious, producing, with the clearest sky, the most refreshing sensations. Those from the east round to southerly are heavy, and loaded with an unwholesome mist, often accompanied with heavy rain, thunder, and lightning, during which the luminous meteor, called by seamen *campasani*, (a corruption of *Corpo Santo*) is sometimes seen, and hailed with similar ideas to those which inspired the ancients on the appearance of their Castor and Pollux.

About the time of the vernal equinox, the force of the south-west wind is very sensibly felt along the shores of Trapani, Marsala, Mazzara, and Girgenti; but as the season advances the winds blow more from the northward, with fresh gales at intervals, which, however, are seldom experienced with violence in bays or harbours, and their power rarely continues longer than forty hours. The most experienced pilots say, that storms which commence in the day-time are more violent, and of longer duration than those which start up during the night.

REMARKABLE STORMS

Antiquity, like modern times, experienced storms which surpassed all previous storms within the memory of the oldest inhabitants. In the neighborhood of Ilerda in 49 B. C. Caesar's men encountered one so great that it was evident that there had never been a greater deluge of water in those places³²⁵. During a battle between Lucullus and Mithridates "a tempest of wind, the like of which had not been known in the

³¹²By Julia Peterkin (Indianapolis, The Bobbs-Merrill Co., 1928).

³¹³Hudibras, Part 3, Canto 2, 405-410.

³¹⁴De Ventis 10.56-59.

³¹⁵Arist., Prob. 1.23, 26.50; Th., De Ventis 10.57.

³¹⁶Arist., Prob. 1.24, 26.42. The general subject is discussed at considerable length by Hippocrates, De Aere, Aquas, et Locis, Chapters 1-6; Vitruvius 1.6.1-3; Celsus 2.1.

³¹⁷Vitruvius 1.6.1 (M. H. Morgan's translation [Harvard University Press, 1914]).

³¹⁸So The Literary Digest for August 7, 1926, page 21, quoting La Liberté (no date is given). It is with some misgiving that I quote from an unacholarly secondary source.

³¹⁹Smyth (as cited in note 53), 5.

³²⁰Compare Pliny 18.329 illinc <i.e. from the south> flatu veniente materiam vinumque, agricola, ne tractet.

³²¹Compare Pliny 18.330 De ipsa regionis eius hora praemonuisse conveniat. Prondem medio die, arborator, ne caedito. Cum meridiem adesse senties, pastor, [aestate] contrahente se umbra, pecudes a sole in opaca cogito.

³²²R. DeC. Ward, The Climates of the United States, 417 (Boston, Ginn and Co., 1925).

³²³Smyth (as cited in note 53), 4-5.

³²⁴Caesar, De Bello Civili 1.48.1.

memory of man, tore down the tents of both, swept away the beasts of burden, and dashed some of their men over the precipices. Both sides then retreated for the time"³²⁶. Octavian's fleet was destroyed in 38 B. C. by a storm in which wind played a devastating part. It was entirely without parallel in the region of the straits of Sicily³²⁷.

Queer turns were sometimes given to accounts of weather in foreign countries. Diodorus³²⁸ thus describes the pranks of the wind in Gaul:

There happens throughout most of Gaul a strange and miraculous thing which we think it unseemly to pass by in silence. From the west and the north winds are wont to blow with such violence and power that they sweep from the ground stones as large as one can hold and a coarse cloud of pebbles. In the general violence of the storm they tear weapons and clothes from men and riders from horses.

The wind might be endowed with even greater magical properties³²⁹:

For in Dalmatia... a wind of great violence and exceedingly wild is wont to fall upon the country, and when this begins to blow, it is impossible to find a man there who continues to travel on the road, but all shut themselves up at home and wait. Such, indeed, is the force of the wind that it seizes a man on horseback together with his horse and carries him through the air, and then, after whirling him about in the air to a great distance, it throws him down wherever he may chance to be and kills him.

RAINS OF ANIMALS AND THINGS

To the power of the wind may be ascribed the superstitious belief in showers of various things, animate and inanimate, which are a subject of perennial interest, as is shown by rather frequent items in newspapers³³⁰. As often as they occur, their real nature is explained, sometimes with long lists of similar phenomena. Though superstitions about them continue and are widespread, they do not flourish with the vigor they attained in ancient Greece and ancient Italy, where rains of blood, milk, chalk, ashes, earth, animals, and miscellaneous objects struck awe into the hearts of even the educated. The most casual reading of Livy will reveal the dread which such events aroused³³¹. Occasionally, however, they might portend blessings. During performances in the theater in the consulship of Quintus Metellus and Titus Didius (98 B. C.) it rained chalk, an occurrence that signified welcome rains and good crops³³².

The literature on this general subject is voluminous³³³. It is my aim at this time merely to show that

some of the ancients knew that these terrifying phenomena were to be explained on physical grounds. The inclusion of the subject here is justified simply because the wind (or a wind-driven cloud) is the carrying agent.

A scholium on Homer³³⁴ states that on an occasion when there was a great war clouds picked up the bloody water in neighboring rivers and scattered it as bloody dew. This explanation is remarkable in that it removes the occurrence from the realm of the supernatural.

Pliny³³⁵ knew that stones and many other things were carried by the wind. In his account of the wanderings in Africa of the force under Cato the Younger Lucan³³⁶ shows that he understood perfectly well the nature of the phenomenon:

Galeas et scuta virorum
pilaque contorsit violento spiritus actu
intentusque tulit magni per inania caeli.
Illud in externa forsitan longeque remota
prodigium tellure fuit, delapsaque caelo
arma timent gentes, hominumque erepta lacertis
a superis demissa putant. Sic illa profecto
sacrificio cecidere Numae, quae lecta iuventus
patricia cervice movet: spoliaverat Auster
aut Boreas populos ancilia nostra ferentis.

Procopius³³⁷ tells how ashes from Vesuvius rose to great heights and were borne by the winds to lands very far away.

And once, they say, they fell in Byzantium³³⁸ and so terrified the people there, that from that time up to the present the whole city has seen fit to propitiate God with prayers every year; and at another time they fell on Tripolis in Libya.

I am adding two references to the enormous literature of this subject. The first was written by a keen observer of things Sicilian, Captain Wm. H. Smyth³³⁹:

Waterspouts, and various singular meteoric phenomena, occur. Among the latter, on a warm, cloudy, hazy, day, the 14th of March, 1814, it began to rain in large drops, that appeared muddy, and they deposited a very minute sand of a yellowish-red colour. The wind, on the day before, had been blowing strongly from the south-south-west to the north-east, and during the time the rain fell was from the south-west, which leads to a supposition that it was transported from the deserts of Africa, though the first impression on the minds of the people in Messina, was, that an eruption of Mount Aetna had occurred.

R. C. Andrews³⁴⁰ has an interesting comment on a dust storm in China:

instances of rains of small toads and fishworms see Journal of American Folk-Lore 31 (1918), 10.

An interesting addition to the literature of this subject is G. Bidault de l'Isle, La Pluie de Sang du 30 Octobre 1926, La Nature 54 (1926), Supplément de Novembre 27, 189. The conclusion is reached that the coloring matter of such rains in France and elsewhere in Southern Europe has been carried from the deserts of Africa.

The limitless numbers in which flights of insects may gather, to be blown away to destruction, is well illustrated by a passage in Charles Darwin, The Voyage of the Beagle (Harvard Classics, 29, 172): "One evening, when we were about ten miles from the bay of San Blas, vast numbers of butterflies, in bands or flocks of countless myriads, extended as far as the eye could range. Even by the aid of a telescope it was not possible to see a space free from butterflies. The seamen cried out 'it was snowing butterflies', and such in fact was the appearance."

³³⁴Scholium A on Iliad 11.53-54 (Dindorf's edition, 1, 374).

³³⁵2, 104. ³³⁶9, 471-480.

³³⁷6, 4, 26-27 (H. B. Dewing's translation, in The Loeb Classical Library).

³³⁸In 472 A. D. ³³⁹Smyth (as cited in note 53), 6.

³⁴⁰On the Trail of Ancient Man, 24 (New York, Putnam, 1926).

³²⁶Appian, Romana Historia 12.88 (H. White's translation, in The Loeb Classical Library).

³²⁷Appian, Bella Civilia 5.90. ³²⁸5, 26.1.

³²⁹Procopius 5.15.5-6 (H. B. Dewing's translation, in The Loeb Classical Library).

³³⁰The Chicago Tribune, for instance, devoted almost a column to the subject in its issue of April 17, 1927. The article is very valuable.

³³¹Livy 1.31.1-2; 3.10.6; 7.28.7; 10.31.8; 21.62.5; 22.1.9; 22.36.7; 24.10.8; 25.7.7; 26.23.5; 27.11.5; 27.37.1; 28.27.10; 29.10.4; 29.14.4; 30.38.8-9; 34.45.7-8; 35.9.4; 35.21.4; 36.37.3; 39.49.5; 40.19.2; 42.2.4; 42.20.5; 43.13.4; 44.18.6. Julius Obsequens likewise frequently mentions showers of various things.

³³²Julius Obsequens 47 (107).

³³³Numerous references have been collected by A. S. Pease, M. Tulli Ciceronis De Divinatione, VI, 273-274 (University of Illinois Studies in Language and Literature, VI, VIII). In Transactions and Proceedings of the American Philological Association 51.112. I have collected a few references to showers of animals. For modern

The dust reached as far south <of Pekin> as Shanghai and its yellow blanket hovered over the sea sixty-five miles beyond the coast. It came from a land parched by fourteen well-nigh rainless months which had cut a heavy toll of human life.

The wind manifests its power in other ways, notably in affecting water levels, which are sometimes raised and sometimes lowered. Many examples of this have been given in *THE CLASSICAL WEEKLY* 19.83-84, 126, 21.193, 22.40³⁴¹. When the north winds forced the waters back before Alexander as he was leading a brigade beyond Phaselis in Pamphylia, the impression was created that Heaven was helping the youthful conqueror³⁴².

RELIGION AND MAGIC

Naturally religion and magic play an important part in weather lore. Prayers and offerings³⁴³ were made to winds, and even altars³⁴⁴ and temples³⁴⁵ were erected in their honor. In return for their providential aid against the enemies of Thurii and Megalopolis the people of these cities conferred citizenship upon them³⁴⁶.

Like witches and magicians, deities were able to arouse the fury of the winds or to pacify them and to direct them for good or ill, as I have shown by many examples in a previous paper, *Magic and the Weather*, *THE CLASSICAL WEEKLY* 18.154-157, 163-166³⁴⁷. At this time I merely wish to add an ancient and a modern example of the retributive power of the winds. In the Homeric Hymn to Dionysus³⁴⁸ the pirates are represented as being afraid to do violence to the deity lest he stir up dangerous winds and heavy squalls. The Ancient Mariner was not so far-sighted in his treatment of the albatross³⁴⁹:

And I had done a hellish thing,
And it would work 'em woe:
For all averred, I had killed the bird
That made the breeze to blow.
Ah wretch! said they, the bird to slay,
That made the breeze to blow!

HIGH MOUNTAINS

Storms were supposed to be restricted to regions comparatively near the earth. Thus Aristotle tells us³⁵⁰ that on very high mountains such as Athos there were no winds. As proof he states that ashes of sacrifices on this mountain were undisturbed from one year to another. Plutarch held similar views³⁵¹, for he says that some mountains reach up into an air that is pure and free from moisture, so that upon their tops there is no cloud nor dew nor mist. Lucan adds³⁵² the thunderbolt to the list of things that belong to the lower regions:

³⁴¹See also Lucretius 6.712-720; Cassius Dio 39.61.1.

³⁴²Arrian, *Anabasis* 1.26.

³⁴³Paul Stengel, *Der Kult der Winde, Opferbräuche der Griechen*, 146-153 (Leipzig and Berlin, 1910).

³⁴⁴Pausanias speaks (9.34.3) of an altar to the winds at Coronea.

³⁴⁵Seneca 5.17.4; Greek Anthology 6.53.

³⁴⁶Aelian, *Varia Historia* 12.61; Pausanias 8.27.14, 8.36.6.

³⁴⁷I should like to add a reference to W. R. Roscher, *Ausführliches Lexikon der Griechischen und Römischen Mythologie*, Hermes als Wind- und Luftgott, Volume 1, Part 2, 2350-2352.

³⁴⁸Homeric Hymn 7.22-24.

³⁴⁹Coleridge, *The Rime of the Ancient Mariner*, Part II, Stanza 3. See J. L. Lowes, *The Road to Xanadu*, 224-228 (Boston and New York, Houghton Mifflin Company, 1927).

³⁵⁰Arist., *Prob.* 26.36.

³⁵¹Moralia 951 B. See also *Odyssey* 6.43-45; Lucretius 3.18-22.

³⁵²2.269-273.

fulminibus propior terrae succenditur aer
imaque telluris ventos tractusque coruscus
flammarum accipit: nubes excedit Olympus
lege deum. Minimas rerum discordia turbat,
pacem summa tenent³⁵³.

Goldsmith's *Deserted Village* has been aptly quoted in connection with this passage of Lucan³⁵⁴:

As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

CAVES

Since the ancients believed in the existence of underground winds³⁵⁵, it is but natural that they should think of some of them as issuing from caves. Nemesianus refers³⁵⁶ to Thracian Boreas as coming from a cave, and an anonymous poem speaks of Circius as thundering in a cave³⁵⁷. At Senta, in Dalmatia, there was a wide-mouthed cave from which issued a whirlwind whenever a light object was thrown into it. It made no difference how tranquil the day might be³⁵⁸. In the Egyptian city of Thebes there was a cave in which calm prevailed on the thirtieth day (of the month), but on the other days there was wind³⁵⁹. The great troglodyte meteorologist was of course Aeolus³⁶⁰. I have twice referred to his activities in previous papers on weather lore³⁶¹.

WIND CYCLES

The ancients too had theories about cycles of weather. In the Bible³⁶² one reads that

The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

The Bible does not tell how long it takes the wind to do this, but Eudoxus is more specific. According to Pliny³⁶³, Eudoxus thought that the winds and the weather in general had a cycle of four years. In my concluding paper I shall give references to wider aspects of this subject.

MODERN REFERENCES

In this paper I have given but few references to modern lore. Many examples of sayings and beliefs about the winds are gathered together by Richard Inwards, *Weather Lore: A Collection of Proverbs, Sayings and Rules Concerning the Weather*³, 79-99³⁶⁴, and by Fletcher S. Bassett, *Legends and Superstitions of the Sea and of Sailors in All Lands and at All Times*, 101-147³⁶⁵. Compare also Edward B. Garriott, *Weather Folk-Lore and Local Weather Signs*, 6-8³⁶⁶; T. Morris

³⁵³Compare Seneca, *Dialogi* 5.6.1 *Pars superior mundi et ordinatior ac propinqua sideribus nec in nubem cogitur nec in tempestatem impellitur nec versatur in turbine. Omni tumultu caret; inferiora fulminantur.*

³⁵⁴By C. E. Haskins, in his edition of the *Pharsalia*, page 52 (London, George Bell and Sons, 1887).

³⁵⁵See, for example, Pliny 2.114. ³⁵⁶Cynegetica 273.

³⁵⁷*Incerti Versus De Duodecim Ventis* 6. ³⁵⁸Pliny 2.115.

³⁵⁹Antigonos, *Historia Mirabilium* 126 (139).

³⁶⁰Vergil, *Aeneid* 1.52-63; Ovid, *Metamorphoses* 1.262-264.

³⁶¹*THE CLASSICAL WEEKLY* 18.156, 23.6.

³⁶²Ecclesiastes 1.6.

³⁶³2.130.

³⁶⁴London, Elliot Stock, 1808.

³⁶⁵Chicago and New York, Belford, Clarke and Co., 1885.

³⁶⁶United States Department of Agriculture, Weather Bureau, Washington, 1903.

Longstreth, Reading the Weather, 76-86³⁶⁷; D. E. Marvin, Curiosities in Proverbs, 212-214³⁶⁸; O. Freiherr von Reinsberg-Duringsfeld, Das Wetter im Sprichwort, 41-45³⁶⁹; C. Swainson, A Handbook of Weather Folk-Lore, 218-228³⁷⁰; Edward Vernon, Is It Going to Rain?, 63-66, 71-73³⁷¹. For such popular signs as are dependable the reasons are given by W. J. Humphreys, Weather Proverbs and Paradoxes, 59-63³⁷².

The wind has, of course, been mentioned many times in my previous papers on weather lore, especially in the last four. In this paper I have repeated but two or three small items. Cross-references have been given only to pages containing considerable material.

Thunder and lightning still remain upon my weather calendar. They, too, have been mentioned many times in other articles, but there are certain popular ideas about them upon which I have not yet touched.

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REVIEWS

Petronius, The Satiricon. Edited, with Introduction and Notes, by Evan T. Sage. New York and London: The Century Co. (1929). Pp. xl + 228.

Professor Sage's edition of Petronius is the first number I have seen of the new series, The Century College Latin Series: if other volumes reach the standard set by this, the series should command a great success. I may perhaps refer to two small defects. One is that the covers of my copy tend to bulge outwards, the other that the columns of the text strike me as too narrow in proportion to their height. In other respects the format is admirable.

The present volume opens with a well written and interesting Introduction¹. The author prefers the term "Informal Latin" to 'colloquial' or 'vulgar' Latin, but there is a certain vagueness in his term. Does it include the *Sermo Cotidianus*? Is the style of *Encolpius* in Petronius formal or informal? Mr. Sage calls it literary: I should call it colloquial. I do not see what is gained by dropping the tripartite division, represented e. g. by (a) Cicero's speeches and Livy, (b) the comedies and Cicero's letters (and the ordinary narrative of *Encolpius*), (c) the speech of Trimalchio's circle². The following remark by Professor Sage (xxix-xxx) is illuminating:

... It is only partly correct to speak of writers like Fronto as archaizers: they did deliberately imitate older writers like Cato, but the natural tendency of the

language was drawing them closer to Cato's standard without any imitation.

The text shows individual judgment; it is a very good text, so far as I have tested it. It is a pity there are no critical notes of any kind, as the editor has given much attention to the manuscript tradition.

I do not know why unmetrical verses are printed. For such verses see § 5, line 1 *Artis severae si quis amat effectus*, 23.3, line 1 *Huc huc convenite nunc, spatulocinaedi*, 93.2, line 2 *Et pictis avis renovata pinnis*, and 132.15, line 7 *Ipse pater veri doctus Epicurus in arte*. . . . In 79.8, line 1 *Qualis nox fuit, dii deaque, illa* should be inserted after *fuit*. In 80.9, last line, *Vera redit facies, dissimulata perit, dissimulata* must be wrong. On page 68, line 1 for *Non bibit inter aquas nec poma pendentia carpit* read *Non bibit inter aquas poma aut pendentia carpit*; in 133.3, line 17 for *Circa delubrum gressum feret ebrius pubes* read *Circa delubrum gressum feret ebria pubes*; in 135.8, line 9 for *Fortuitoque luto clavus numerabat agrestes* read *Fortuitoque luto clavos numerabat agrestes*.

The notes are numerous and, in general, very sound, but in my judgment they are too brief. I will mention a few points in the notes on the Banquet, the most difficult part from the point of view of the annotator.

26.7.—*libera cena* is not Latin for a "free meal" in the modern sense. . . .

27.2.—Surely not to use the same ball twice must be a sign of luxury, not part of the game.

29.6-8.—The notes on the meaning of *pensa*, on *ipsius* (there is no reference to Greek), and *multaceam* are so short as to be without value. Those on *textorum dicta* (33.3) and *Opimianum* (34.6) seem wrong. The joke in 34.6 would be paralleled, for an Englishman, by labelling port 'Comet Port 100 years old'. In Chapter 35 I cannot believe (in spite of De Vrees³) that Petronius intended Trimalchio to show an accurate knowledge of anything. The notes on 37.10 *babaeccalis*, 38.1 *credrae*, 38.13 *sociorum* do not satisfy me, nor do those at 41.2, 43.3, 43.4 (*involavit*), 43.7 (*quadrata*), 43.8 (*Minerva*), 44.5, 44.9. I need not enter into further details; in general I should say there are too many cases where a reference to Greek or a quotation from another author that would be illuminating is not given, and too many strange and interesting forms are passed by with a rough paraphrase, e. g. *jilicem*, *cicaro*, *stelio*, *lamna*, *mufrius*, *varato*, *mantissa*, *ascia*, *cusuc*, *pharmace* (the note here is wrong).

There is no doubt whatever about the game of 64.12: *pax Palamedes* is explained in Heraeus's Index.

To my mind the best part of the book is that which contains the extremely interesting Supplementary Notes, on Petronius and the Milesian Tale (197-198), The Literary Influence of Petronius (198-199), The Satyricon and Satire (199-203), The Place and Date of the *Cena* (203-204), The Realism of Petronius (204-206), The Literary Theory of Petronius (206-208), The Troiae Halosis and Nero (208-210), The Book Division of the Satiricon (210), The "Short Cut"

³The reference here is to Jacques de Vrees, *Petron 39 und die Astrologie*, reviewed by Professor R. G. Kent, *THE CLASSICAL WEEKLY* 22 (1928), 110. C. K. >

³⁶⁷New York, Macmillan, 1925.

³⁶⁸New York and London, G. P. Putnam's Sons, 1916.

³⁶⁹Leipzig, Herman Fries, 1861.

³⁷⁰Edinburgh and London, Blackwood and Sons, 1873.

³⁷¹Edinburgh, Macniven and Wallace, no date.

³⁷²Williams and Wilkins Co. (Baltimore, 1923).

¹For the contents of the volume see the review by Dr. Hadas, *THE CLASSICAL WEEKLY*, 24.16. Mr. Sedgwick gives, below, the items of the Supplementary Notes. C. K. >

²Reference may be made here to an article entitled *Formal Latin and Informal Latin*, by Charles L. Durham, *THE CLASSICAL WEEKLY* 6.97-101, and to a paper entitled *A Characterization of Gallic Latin*, by George D. Kellogg, *THE CLASSICAL WEEKLY* 6.90-94. See also the chapter entitled *The Latin of the Common People*, which covers pages 32-78 of Frank Frost Abbott, *The Common People of Ancient Rome* (New York, Charles Scribner's Sons, 1911). C. K. >

to Painting (compare 2.9, and Professor Sage's note there) (210-211), The Seating Arrangements at the Banquet (211-212), Astrology (212), Riddles (212-213), The Widow of Ephesus (213-214).

The book concludes with a good Bibliography and two Indexes (one misses an Index Verborum).

It remains to express cordial approval of the first attempt to annotate the whole of Petronius in any modern language. It was high time for the attempt, and it is very much to be hoped that this excellent edition will be the means of introducing to a large circle of readers one of the most fascinating (and easiest) of Latin authors, knowledge of whom is absolutely essential to our understanding of the early Empire. No other book except the Acts of the Apostles throws so clear a light on the social life of the time: the picture is not flattering, but it is more convincing than the lurid journalism of Seneca, Tacitus, and the satirists, to say nothing of the *chronique scandaleuse* of Suetonius.

One last comment. It is not clear for what readers the book is intended; the elementary character of the notes would seem to suggest College students, but the Supplementary Notes will be beyond College students. Professor Sage's novel method of quasi-expurgation—calling attention to indecent episodes (printed in full) by square-bracketed epitomes—reminds one of the Delphin Martial whose appendix "saved <Don Juan> the trouble of an index".

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Primum Graius Homo: An Anthology of Latin Translations from the Greek from Ennius to Livy, With an Introductory Essay and Running Commentary. By B. Farrington. Cambridge: At the University Press (1927). Pp. 64.

In an unusual anthology Mr. B. Farrington, who is Senior Lecturer in Classics at the University of Cape-town, has contributed a very interesting and enlightening study. After an introduction of nineteen pages there follow two sections, dealing respectively with verse (25-48) and with prose (51-64), in which are printed selections from Latin authors side by side with the Greek passages that inspired them; in most cases these quotations are accompanied by commentary in which the qualities, the merits, and the defects of the Latin renderings are briefly but pointedly discussed.

The Introduction (3-21) states the purpose of the book and discusses such general matters as the dependence of Roman literature on Greek literature and the Greek contributions to the development of Latin literature, the influence of patriotism and of patronage on Latin letters, the nature of the Versus Saturnius, the nature and the method of Roman borrowings from the Greek, and the peculiar merits of Ennius, Cicero, Lucretius, Catullus, and Vergil as translators.

The anthology is representative and by no means exhaustive (3):

attention has been confined to those borrowed portions of Roman literature of which the Greek originals are

extant. Conjecture has no part in this study. The plan has been, rather, to collect the most important of the available examples of the phenomenon in question, adding such comment as seemed best suited to help the student to understand their full significance.

The second section, Verse (25-48), contains examples of translation by Ennius, Cicero (in both his earlier and his later period), Lucretius, Catullus, Quintus Lutatius Catulus, and Vergil. The third section, Prose (51-64), supplies some of Cicero's renderings of Plato, Xenophon, and Epicurus, and Livy's reproductions of Polybius. Each of these sections is furnished with a Table of Contents. The reader may wonder why Macaulay's favorite passage in Vergil's eighth Eclogue (37-41), so close to the Theocritean original, and Cicero's chaste version of Simonides's famous epigram on the Spartans who fell at Thermopylae have not been counted among "the most important of the available examples" of Latin translations from the Greek. It is strange, in fact, that Vergil should be represented only by passages chosen from the Aeneid. But an anthologist must not be criticized very severely in the matter of selection and rejection.

Among the early Roman litterateurs (11)

it was Ennius, the translator and adapter of Euhemerus and Euripides, who more than all the rest let in the "large draughts of intellectual day" which made Rome in some measure heiress of the mind of Greece. . . .

But Cicero was the most versatile and generally successful of all the Latin translators. He is (13, 15)

the only translator who worked both in prose and verse, and he alone has left specimens of overt attempts at sustained translation in the manner of his originals. . . . He was not only a master of words and the music of words, but he had a temperament of extreme impressionability. So far as the art depends on talent rather than on genius, on sensitiveness rather than on inspiration, he was an ideal translator. And his familiarity with the Greek language seems to have been only less perfect than his mastery of his own.

Yet it is in Catullus's famous rendering of Sappho (Carmen 51) that (17)

we have the most splendid translation in the whole range of Latin literature: . . . we shall not be wrong in regarding it as a triumph of translation unsurpassed in any tongue. . . .

The only other passage capable of sustained comparison with it is Lucretius's borrowing (3.18-22) of five lines from the Odyssey (6.41-45) to picture the blessed abode of the Epicurean gods, "where never creeps a cloud or moves a wind". Vergil's free and generous use of Homer to suit his own literary temper and his imperial purpose has been a subject of voluminous discussion both ancient and modern. Our author does little more than observe the fact and, in passing, quote Macrobius and Aulus Gellius appropriately (18-21).

An understanding of Cicero's fine literary taste, as well as of his method as a translator, is gained by a comparison of his fidelity in rendering Plato's literary prose with the much greater freedom which he bestows upon the less admirable Xenophon (as, for example, in De Senectute 79-81). Livy's procedure with Polybius is generally that of condensation, for better or for

worse in particular instances. Mr. Farrington declares (61) that Livy

soon learned to appreciate and depend upon the fulness and lucidity of the information supplied by the great Greek; but he never copied him without recasting him.

The commentary on the individual passages is sane and stimulating and will strike the reader as eminently worth-while. One or two statements of fact may be called into question. Before remarking that "The only other poem <besides 51> which Catullus certainly translated from the Greek is the *Coma Berenices* of Callimachus" (40) the author might admit that Catullus 70 is, as Robinson Ellis observes¹, "obviously modelled on Callimachus, Epig. 26", as the repetition of *dicit* as well as the general sense and the structure clearly shows; it is as much a "translation", in the author's liberal use of that term, as the rendering of Euripides by Lucretius in 2.991-1005 or of Callimachus, Epigram 41, by Quintus Catullus, both of which are included in this anthology (33, 41). It is surely begging the question to state categorically that the "translation <translations?> of Aratus was a work of Cicero's youth" (41); a letter to Atticus (2.1.11) dated in June, 60 B. C., suggests a later version or, at least, a revision of the Latinized *Prognostica*. Perhaps it was the *Phaenomena* only that dated from Cicero's youth².

But these are minor details and should not be magnified. The book as a whole is decidedly commendable³.

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CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

II

American Anthropologist—January-March, Early Cultures of Atlantic Europe, C. Daryll Forde.

American Historical Review—July, Review, mildly unfavorable, by Allan C. Johnson, of Eugène Cavaignac, *Le Monde Méditerranéen jusqu'au IV^e Siècle avant J.-C.*; Review, generally favorable, by C. F. Huth, of Cyril E. Robinson, *A History of Greece*; Review, uncritical, by Donald McFayden, of W. L. Westermann, *Upon Slavery in Ptolemaic Egypt*; Review, generally favorable, by M. L. W. Laistner, of Camille Jullian, *Au Seuil de Notre Histoire*; Short notice, generally favorable, by H. N. F. (= Harold North Fowler), of W. R. Agard, *The Greek Tradition in Sculpture*.

Atlantic Monthly—July, *Anima Candida*, Anne C. E. Allinson [this charming sketch of the last days of Vergil's life is in the manner of the studies contained in Mrs. Allinson's *Roads from Rome* (New

York: Macmillan Co., 1913; see THE CLASSICAL WEEKLY 7.72, 16.34)].

Bulletin of the Brooklyn Public Library—March, The Vergil Bimillennium; Books and Articles Available at the Library; May, Saint Augustine: The Fifteen Hundredth Anniversary of his Death [a list of editions of St. Augustine's writings and of books and articles about his life and works].

Catholic World—August, Saint Augustine of Hippo: Educator of Christian Europe, Bishop Shahan ["Through nearly one hundred works and for some fifty years he injected, so to speak, the humane and highly spiritual philosophy of Plato into the ignorant, confused and turbulent minds of the Goths and Vandals who had conquered before his eyes Eternal Rome".]

Contemporary Review—May, Greece at her Centenary, William Miller ["At peace and on good terms with all her neighbors, Greece is enjoying on this, the centenary of her independence, the greatest of all blessings which can fall to the lot of any country in south-eastern Europe—that of having no history"].

Dublin Review—July, The Greek Anthology, Part II. W. H. Shewring ["The ultimate disappointment of the Anthology is that its poetry is but minor poetry at best, and this in spite of some promises of more. . . . Exquisite many verses of the Anthology are, and indeed beautiful, but we feel that the same skilful hand which wove them might unweave them, changing here a word, there a rhythm, and represent them wearing another, but not a lesser, charm"]; The Philosophy of St. Augustine, Leslie J. Walker, S. J. ["St. Augustine, in short, using Platonic principles, does what St. Thomas was to do later on the basis of Aristotelian, rather than Platonic, principles. The scope of Augustine's work is less wide than that of Aquinas, but both thinkers find truth in a pagan philosophy, use it in expounding and interpreting Christian doctrine, and by this means effect a synthesis of truths derived from reason and revelation"]; Review, favorable, by M. D. K., of The Oxford Book of Greek Verse.

Harvard Graduates' Magazine—June, William Stearns Davis, by Warren S. McKendrick [this is a biographical sketch of the Professor of Ancient and Medieval History in the University of Minnesota who died in February, 1930].

Illustrated London News—May 10, The Bimillennary of Vergil's Birth: The Tomb of the Poet [four photographic illustrations show the traditional Neapolitan tomb which "is, it is agreed, the columbarium of an unknown family"]; May 24, Mithraic Worship in Roman Britain; A Unique Discovery at Colchester: A Roman Temple of Mithra where Secret Rites were Practised, M. R. Hull [with five illustrations, two of them colored reconstructions]; May 31, From Cave to Catacomb [a favorable appreciation, with one illustration, of Mary H. Swindler, *Ancient Painting*]; June 14, "My Hounds Are Bred out of the Spartan Kind" [this is a very favorable appreciation, with three illustrations, of A. S. Butler, *Sport in Classic Times*]; June 21, A Counterpart to Colchester's

¹Commentary on Catullus², 435 (Oxford: At the Clarendon Press, 1889).

²See A. S. Pease, *Were There Two Versions of Cicero's Prognostica?*, *Classical Philology* 12 (1917), 302-304.

³Readers of this book will be interested in Professor Dean P. Lockwood's paper, *Two Thousand Years of Latin Translation from the Greek*, in *Transactions of the American Philological Association* 49 (1918), 115-129.

- Temple of Mithras: The Capua Mithraeum [the short article, by F. Halbherr, is accompanied by five photographic illustrations]; June 28, Balkan Archaeology under Difficulties; Remarkable Discoveries at Stobi, Once Capital of a Roman Province; Excavations that are Re-buried between Seasons, for Lack of Funds to Provide Adequate Protection, Alec Brown [this account of excavations made at ancient Stobi by the Belgrade Museum Expedition under Professor Petkovitch is accompanied by ten photographic illustrations]; July 5, Not Suitable for Christie's or Sotheby's: Non-Detachable Paintings in Pompeian Houses [nine photographs of well-known Pompeian frescoes]; July 12, Sarcophagi, Pagan and Christian: Splendid "Finds" in the Catacombs of St. Pretestato, Francesco Fornari [this article, with seven photographic illustrations, concerns excavations made in "the Cemetery of Pretestato—situated in Rome, on the Via Appia Pignatelli, in the vicinity of the ancient Via Appia and of the catacombs of S. Callisto and S. Sebastiano"]; July 19, Leonine Heads from Himera: The "Unknown Goddess" of Agrigentum, and Other Great Archaeological "Finds" in Sicily, P. Marconi [this article discusses the remains of "the Doric Temple at Himera" and "the Sanctuary of the Chthonian Divinities at Agrigentum", and is accompanied by seven photographic illustrations]; August 2, The Most Historic Italian Disaster, Which Still Provides the World with "Finds" of the Very Greatest Interest; A Table of Casca, Murderer of Caesar? [seven photographic illustrations disclose "fresh discoveries made recently during the Pompeian excavations"]].
- Jewish Quarterly Review—April, New Material about the Jews of Ancient Rome, Harry J. Leon.
- Journal of English and Germanic Philology—July, Long review, generally unfavorable, by Sanford B. Meech, of E. F. Shannon, Chaucer and the Roman Poets; Review, by Harris Fletcher, of Kathleen E. Hartwell, Lactantius and Milton.
- Litteris—April, Review, favorable, by A. Grenier, of *Studie Materiali di Storia delle Religioni*, IV, Fascicles 3 and 4 [published by the Scuola di Studi Storico-Religiosi della R. Università di Roma].
- Modern Language Notes—May, 'Euphues' and Ovid's 'Heroical Epistles', M. P. Tilley ["Lyly's indebtedness in *Euphues* to Ovid must be extended to include the first half of Lucilla's long reply to Euphues' proposal of marriage in which 'she fed him indifferently with hope and despair, reason and affection, life and death.' The substance of this part of her answer, to the extent of more than two pages, is borrowed from Helen's Epistle to Paris, in Ovid's *Heroical Epistles* <Epistle 17>, of which roughly one-third is paraphrased in Lucilla's words, as shown by the fact that Lucilla not only repeats Ovid's thoughts but repeats them in the same order"]; Review, generally favorable, by J. R. Hulbert, of Boethius, *De Consolatione Philosophiae*, translated by John Walton, edited by Mark Science.
- Modern Language Review—April, Review, generally favorable, by Ann Kirkman, of Boethius, *De Consolatione Philosophiae*, translated by John Walton, edited by Mark Science; Review, mildly favorable, by G. Kitchin, of Kathleen E. Hartwell, Lactantius and Milton.
- National Geographic Magazine—June, Cirenaica, Eastern Wing of Italian Libia, Harriet C. Adams [the article is supplied with a map and forty-eight photographic illustrations, thirteen of which are in natural colors].
- Quarterly Bulletin of the Berkshire Athenaeum and Museum (Pittsfield, Massachusetts)—July, Bimillennium Vergilianum [a list of Vergilian books contained in the collection of Harlan H. Ballard, Librarian].
- Quarterly Journal of Speech—June, A Functional Interpretation of Aristotle's Rhetoric, Lester W. Thonssen [the conclusion is reached that "the *Rhetoric* has many detectable points which are legitimately interpretable in terms of functionalism. When the work is taken as a whole, the prevailing tenor of the material is to the effect that all rhetorical forms are made to serve functional ends. Rhetoric is a practical art, designed to serve the end of social adjustment. On the basis of this interpretation the *Rhetoric* is thoroughly functional"].
- Review of English Studies—July, Review, generally favorable, by Dorothy Everett, of F. P. Magoun, Jr., *The Gestes of King Alexander of Macedon*; Review, generally favorable, by Mabel Day, of E. F. Shannon, Chaucer and the Roman Poets.
- Revue Historique—March-April, Un Rescrit sur la Violation de Sépulture, Franz Cumont [this article, accompanied by a facsimile, concerns the interpretation of a Greek inscription, on marble, found at Nazareth in 1878, and since that time kept at Paris, and withheld from publication, in the collection of M. Froehmer]; May-June, Bulletin Historique; Histoire Grecque (1927-1929), Paul Cloché [this resumé includes sections on Archaeology and Excavations, Epigraphy, Papyrology, Numismatics, Civilization and General History, Particular History, Historiography, Law and Institutions, Economic and Social Life, Religion, Artistic and Literary Life, Miscellaneous Matters]; Review, favorable, by A. Foucher, of Sir Aurel Stein, *On Alexander's Track to the Indus*; Short review, uncritical, by Paul Cloché, of R. W. Livingstone, *The Mission of Greece*; Review, uncritical, by Paul Cloché, of P. Viereck, Philadelphia: Die Gründung einer Hellenistischen Militärkolonie in Aegypten; Review, uncritical, by Paul Cloché, of A. Zimmern, *Solon and Croesus and Other Greek Essays*; Review, generally favorable, by Ch. Lécivain, of Festschrift Walter Judeich zum 70 Geburtstag; Long Review, generally favorable, by Paul Vallette, of Jérôme Carcopino, *Virgile et le Mystère de la IV^e Églogue*; Review, generally favorable, by Ch. Lécivain, of Paul Huvelin, *Études d'Histoire du Droit Commercial Romain*.